LESSON-7

A Talk at Pāṭali Village

After having stayed at Nāḷandā (a small town about three-hour drive from Bodhgaya) as long as he wished, the Buddha went to Pāṭali Village[1] together with many monks. Then, the devotees of Pāṭali village came and paid respect to him, and invited him to stay at their guest-house. Much to their delight the Buddha accepted their invitation by silence. That very evening, at that guest house, the Buddha gave Pāṭalian devotees a sermon on morality as follows—

Five Disadvantages for an Immoral One

149. Pañcime, Gahapatayo, ādīnavā dussīlassa sīla-vipattiyā. Katame pañca

Householders ( ), there are these five disadvantages ( ) in morality-failure ( ) of an immoral one ( ). Which are the five ( )?

'Householders, there are these five perils to one of bad morality, of failure in morality. What are they?

1. *Idha, Gahapatayo, dussīlo sīla-vipanno pamādā-dhikaraṇaṃ mahatiṃ bhoga-jāniṃ nigacchati. Ayaṃ paṭhamo ādīnavo dussīlassa sīla-vipattiyā*

   Here ( ), House-holders ( ), an immoral one ( ), who has morality-failure ( ), encounters ( ) negligence-based ( ) huge ( ) property-loss ( ). This is the first disadvantage ( ) in morality-failure ( ) of an immoral one ( ).

   In the first place, he suffers great loss of property through neglecting his affairs.

2. *Puna caparaṃ, Gahapatayo, dussīlassa sīla-vipannassa pāpako kitti-saddo abbhuggacchati. Ayaṃ dutiyo ādīnavo dussīlassa sīla-vipattiyā*

   And another disadvantage is, the bad reputation ( ) of an immoral one ( ), who has morality-failure ( ), spreads all around ( ). This is the second disadvantage ( ) in morality-failure ( ) of an immoral one ( ).

   In the second place, he gets a bad reputation for immorality and misconduct.

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[1] Nowadays, it is known as Patna, the capital city of Bihar State, India.

3. *Puna caparaṃ, Gahapatayo, dussīlo sīla-vippanno yaññadeva*[2] *parisaṃ upasaṃkamati, yadi khattiya-parisaṃ, yadi brāhmaṇa-parisaṃ, yadi gahapati-parisaṃ, yadi samaṇa-parisaṃ, a-vi-sārado upasaṃkamati maṃku-bhūto. Ayaṃ tatiyo ādīnavo dussīlassa sīla-vipattiyā*

   And another disadvantage is, Householders, whatever assembly ( ) an immoral one ( ) who has morality-failure ( ) approaches ( ), whether Khattiya-assembly, Brahmaṇa-assembly, householder-assembly or monastic-assembly ( ), he has to approach it ( ) being timid ( ) and being embarrassed ( ). This is the third disadvantage in morality-failure of an immoral one.

   In the third place, whatever assembly he approaches, whether of Khattiyas, Brahmins, householders or ascetics, he does so diffidently and shyly.

4. *Puna caparaṃ, Gahapatayo, dussīlo sīla-vipanno sammūḷho kālaṃ karoti. Ayaṃ catuttho ādīnavo dussīlassa sīla-vipattiyā*

   And another disadvantage is, an immoral one ( ) who has morality-failure ( ) makes time[3] ( ) being deluded ( ). This is the fourth disadvantage in morality-failure of an immoral one.

   In the fourth place, he dies unconfused.

5. *Puna caparaṃ, Gahapatayo, dussīlo sīla-vipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Ayaṃ pañcamo ādīnavo dussīlassa sīla-vipattiyā*

   And another (disadvantage is), an immoral one ( ) who has morality-failure ( )—after death ( ) that is the breaking-up of the body ( )—approaches the hell ( ), where there is no bliss ( ), where all woes go ( ) where one unwillingly falls ( ). This is the fifth disadvantage in morality-failure of an immoral one.

   In the fifth place, after death, at the breaking-up of the body, he arises in an evil state, a bad fate, in suffering and hell.

Ime kho, Gahapatayo, pañca ādīnavā dussīlassa sīla-vipattiyā.

These are the five disadvantages ( ) in morality-failure ( ) of an immoral one ( ).

These are the five perils to one of bad morality

1. Loss of Wealth: An unvirtuous person is negligent in moral conduct, and often engages in unlawful acts, like corruption, deception, sexual misconduct, drug-abuse, alcoholism, and even

[2] It is divided as "*yaṃ yaṃ eva*."
[3] "*make time*" is an expression that means "die"

rape and murder. Therefore, he is most likely to fail in the business and encounter loss of wealth. So, an unvirtuous person is doomed to loss of wealth. As for monastics, an unvirtuous monk is unable to fulfill morality, to learn holy teaching, and to practice meditation. He would end up with loss of seven kinds of noble wealth.[4] (Dī-ṭh-2, 128)

2. Bad Reputation: The Buddha said: "There is no place on earth for an evil-doer to hide himself in; at least he cannot escape from his own guilty conscience" (Aṇ-1, 147). Certainly, one cannot hide his immoral acts forever; they will be detected and revealed sooner or later. Thus, an immoral person will surely suffer bad reputation, sooner or later.

3. Guilty Conscience: Guilty conscience is always haunting an immoral person wherever he goes, whatever assembly he approaches. So, an immoral person, having engaged in evil acts, is always afraid of people wherever he goes, thinking that someone or a police officer or a detective may identify who he is. Thus, guilty conscience keeps haunting an immoral person wherever he goes.

4. Deluded Death: An immoral person is most likely to die deluded due to signs of misfortune looming on his deathbed. Literally, such looming misfortunes are of three kinds: an evil act (*kamma*), instrument or environment related to that act (*kamma-nimitta*), and the sign of woeful afterlife (*gati-nimitta*). A fisherman, for example, might see himself engaging in the act of fishing in his mind's eye (*kamma*), or fish he killed, a fishing rod or fishing boat he used (*kamma-nimitta*), or a mountain or forest where he might be reborn as a ghost (*gati-nimitta*). These mysterious manifestations are often likely to be interpreted as hallucinations. And people around have no idea what to do or how to help him when he would yell in panic and ask them for help. Such is deluded death that an immoral person is likely to encounter.

5. Birth in the Hell: The Pāḷi term "*niraya*" is normally translated as hell. But its literally meaning is "place of no merit" (*nir* + *aya*). "Merit" (*aya*) is of three kinds in basic: an act of generosity (*dāna*), morality (*sīla*), and spiritual cultivation, which always bring bliss to a merit-doer. Hence, "*aya*" means merit and merit-generated bliss (not what is blessed by a god). So, *niraya* (*nir* + *aya*) literally means a place of no merit, no bliss, but only woes. Therefore, the Buddha himself describes "*niraya*" as a place where there is no bliss (*apāya*), where all woes go or lie (*duggati*), and (an evil-doer is) where one falls unwillingly (*vinipāta*). An evil-doer (i.e., someone who fails to observe precepts) is destined to be reborn in such a woeful place.

[**Note**: The five advantages for a virtuous one should be understood as opposite to the disadvantages for an unvirtuous one.]

[4] Seven Kinds of Noble Wealth (*ariya-dhana*): faith, virtue, moral shame, moral fear, scriptural knowledge, generosity, and wisdom (i.e., vipassana insight and magga-phala enlightenment)

Five Advantages for a Virtuous One

Pañcime gahapatayo ānisaṃsā sīlavato sīlasampadāya. Katame pañca

1. *Idha, Gahapatayo, sīlavā sīla-sampanno appamādā-dhikaraṇaṃ mahantaṃ bhoga-kkhandhaṃ adhigacchati. Ayaṃ paṭhamo ānisaṃso sīlavato sīla-sampadāya*
2. *Puna caparaṃ, Gahapatayo, sīlavato sīla-sampannassa kalyāṇo kitti-saddo abbhuggacchati. Ayaṃ dutiyo ānisaṃso sīlavato sīla-sampadāya*
3. *Puna caparaṃ, Gahapatayo, sīlavā sīla-sampanno yaññadeva parisaṃ upasaṃkamati, yadi khattiya-parisaṃ, yadi brāhmaṇa-parisaṃ, yadi gahapati-parisaṃ, yadi samaṇa-parisaṃ, vi-sārado upasaṃkamati a-maṃku-bhūto. Ayaṃ tatiyo ānisaṃso sīlavato sīla-sampadāya*
4. *Puna caparaṃ, Gahapatayo, sīlavā sīla-sampanno asammūḷho kālaṃ karoti. Ayaṃ catuttho ānisaṃso sīlavato sīla-sampadāya*
5. *Puna caparaṃ, Gahapatayo, sīlavā sīla-sampanno kāyassa bhedā paraṃ maraṇā Sugatiṃ saggaṃ lokaṃ upapajjati. Ayaṃ pañcamo ānisaṃso sīlavato sīla-sampadāya*

Ime kho, Gahapatayo, pañca ānisaṃsā sīlavato sīlasampadāyā